

93 W. E.
THE
HUSBANDMAN'S
MANUAL:

Directing him how to improve.

The several Actions of his
CALLING,

AND

The most usual Occurrences of
his LIFE, to the Glory of
GOD, and the Benefit of
his SOUL.

The Sixth Edition.

Written by a MINISTER in
the Country, for the Use of his
PARISHIONERS.

L O N D O N:

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Cant. a Sac. Dom.*

*Aug. 4.
1694.*

TO THE
Parishioners of L--th,

Grace, Mercy, and Peace be multiplied.

My Brethren, dearly Beloved in the Lord;

IT hath been my Endeavour, ever since the Care of your Souls hath been committed to me, to discharge my Trust to the best of my Power; and 'tis in pursuit of this Endeavour, that I put this little Book into your Hands: The Design of which is, to stir up in you frequent Thoughts of God, and the Things of another Life. A Design very necessary for all sorts of Men, but for those of your Calling especially: Husbandmen having been always observed to be too much abased in Thought, and seldom to raise their Minds to things above the level of their Employment. How can he get Wisdom, (saith the Son of Sirach)

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that holdeth the Plough, and that glorieth in the Goad; that driveth Oxen, and is occupied in their Labours, and whose Talk is of Bullocks? He giveth his Mind to make Furrows, and is diligent to give the Kine Fodder, *Ecclus. 38. 25, 26.* But believe me, my Brethren, if you do not get Wisdom, it is your own Fault, more than the Fault of your Calling: For there is no Calling in the World, (excepting that of Clergy-men only) which affords greater Opportunities for Mens Improvement in Spiritual Wisdom, than yours doth: As may from hence appear, That our Blessed Saviour hath taken most of his Parables from Things that lie within the Compass of it. It hath often suggested to me many a pious Thought, and moved me to many a devout Ejaculation: Examples of some of them I here present you with, in hopes that thereby you may learn to make the same Improvement; and I have in all of them labour'd after a Plainness of Expression, suited to your Capacity; and such a Shortness, as a very little Patience may be sufficient to go through with. And now that the Book may be the more useful to you, I advise you to consider, some time before you go about any your Ordinary Work, of whatever sort it is, and to look whether you cannot be hence furnished.

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nish'd with some pious Meditation thereupon. I cannot say I have taken in every thing you may be employed about; but your most common Employments I have: As for the rest, I purposely omitted them; because I design'd as small a Volume as the Subject would allow of.

To every Meditation, I have annex'd either a short Prayer, or some Ejaculations; collected for the most part out of the Holy Scriptures; which I would have you put up to God, in the midst of your Employment: In doing of which, it is not expected that you should kneel, or be so much as uncovered always; for God doth not require, in these Occasional Addresses, the Ceremonies of more solemn Acts of Worship; and yet He is as well pleased with them, nay, perhaps better; inasmuch as these are certain Tokens of a Mind fully bent upon his Worship and Service: Whereas the other may, and do very often, flow from meer Custom: and then they are but Lip-Labour.

And now I hope that you will be so kind to your selves, as to concur with me in this Design for your own Good, and to put in Practice what I have here advised you to. Believe me, the Salvation of your Souls is the only thing for which it was worth your while to be born: So that Religion is the

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greatest Concern of your whole Lives; and did it require the greatest Part of your Time and Strength, to be wholly laid out upon that alone, if you were wise, you would not grudge at it. But you see the Goodness of Almighty God: He hath not made Religion inconsistent with your worldly Business; but hath so ordered it, that you may attend to both at once: For I appeal to your selves; May not a Man hold his Plough as well when he hath pious Thoughts in his Mind, as when he is as thoughtless as his Cattle that draw it? May not he lift up his Heart to God, at the same time he goes whistling a Tune, as insignificant as the Jangling of his Horses Bells? Why then should any Man be more backward to the one than to the other? Why should Man refuse to be Religious, when it would take them up never the more Time, and cost them never the more Pains? Nay, when it would sweeten their Labour, and draw God's Blessing down upon them? For Work is not half so tedious to a Man, when his Thoughts are otherwise employ'd, as it is when they are intent upon that only: Such a withdrawing the Thoughts, being like the listening to a Story upon the Road, which seems to shorten a Journey, and renders it pleasant. And the Blessing of God would most certainly attend

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rend Men in so doing; for He hath promised never to forsake those that diligently seek Him. He is mindful of us, when we forget Him; we may be certain therefore, that He will not forget us, when we remember Him.

And for your further Encouragement thus to employ your Thoughts, God hath promised to take the Care of all such as do so upon Himself, and to provide for them all things they stand in need of: Seek ye first the Kingdom of God, and his Righteousness, saith Christ, and all these things shall be added to you, Matth. 6. 33. So that the giving up your selves to Piety and Devotion, is the best Course you can take to secure even your worldly Interest. As for Anxiety or Carefulness, it is so far from doing it of it self, that it cannot make so much as one Hair white or black; and it divests a Man of all Right to God's Promise of providing for him; and then, What hath he to depend upon?

By this little that I have said, you may, in some Measure, perceive the Easiness, the Pleasure, and the inestimable Benefit of what I here advise you to; But no Words will convince you so much to your Satisfaction, as the putting it in Practice. You cannot conceive how much 'twill contribute
to

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to your Growth in Grace, and that inward Joy and Peace which will perpetually accompany you. God knoweth my Heart, my Design is for your Good; and if I fail of my End, I am sure I shall not of the Reward of my honest Intention. But I hope better things of you, and things that accompany Salvation, that you will so far submit your selves to my Direction in this Particular, and in all other things that belong to my Office; that when God shall call me, to give an Account for your Souls, I may do it with Joy, and not with Grief: Which that God may grant, for Jesus Christ's Sake, is, and shall be the constant Prayer of,

Your most faithful Servant

in the LORD,

E. W.

A TA.

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I.
P L O U G H I N G.

D I D any one look on, who knew not the Meaning of this, he would think it as strange and unnatural a thing, for Men thus to tear that Earth out of which they were taken, as 'tis for Children to be perpetually scratching the Face of their Mother. But if the Earth be not thus torn and harraſſed, it will not yield its Increase, and Mankind muſt ſtarve for lack of Bread. This is the very Caſe of moſt Men in this World; who, if let alone in the peaceable Injoyment of the good things of Life, grow ſtupid and ſenſeleſs of their Duty to God, are utterly barren as to all the true Purpoſes and Ends of Living, and whom nothing but Afflictions can render

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render Fruitful : Base-spirited and ungrateful Wretches! whom the Goodness of GOD cannot move to Obedience, but they must be driven to it with Stripes, and forced by Wounds; nay, and it is well if all this will prove effectual.

BUT do thou, O my GOD, give me a softer Heart, and a more ingenuous Frame of Mind, that thy Mercies may lead me to Repentance; and that the continual Sense of thy Goodness to me, may draw me nearer to thee, in a way of Gratitude and Obedience. But if thou seest, that unless I am troubled, I shall go wrong, and that it is good for me to be Afflicted; I humbly submit my self to whatsoever thou in thine infinite Wisdom shalt think fit to lay upon me: nay, rather than I should sleep in Sin, I beg Afflictions of thee. O save me, though it be by the Severities of thine Hand. If nothing else will make me fruitful, let the Plowes plow upon my Back; yea, let them make long Furrows. Do thou only, O my dearest LORD, sanctifie thy Afflictions to me, and grant that they may work out

out for me a far more exceeding and
eternal Weight of Glory.

11. *SOWING.*

IT is in hopes of a Crop next Har-
vest, that I sow this Seed ; but if
my Hopes should fail me, (which GOD
forbid) I could not but confess that I
were justly served, and that GOD did
wisely punish my Unfruitfulness to-
wards Him, in the Unfruitfulness of
my Land towards me : For what Fruit
have I ever brought forth, answerable
to the Means of Grace he hath afford-
ed me ? The Seed of his Word, which
he so plentifully sows amongst us,
seems to be thrown away upon the
greatest Part of us : Whilst one, for
Custom's sake, just gives it the hearing,
but never considers it : Another is per-
haps affected with it for the present, but
upon the next Temptation forgets it :
The Heart of a third is so possess'd
with the Cares of this Life, as to leave
no room for the Thoughts of a better.

Should one sow Seed in the High-way,

B

on

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on a Rock, or among Briars and Thorns,
it would turn to as good Account.

‘ **B**UT give me, O LORD, an honest and good Heart, that I may
‘ hear thy Word, and keep it, and
‘ bring forth Fruit with Patience. Let
‘ thy Word be to me as good Seed
‘ sown upon good Ground, that springs
‘ up, and bears Fruit an hundred-fold.
‘ Give me, O Lord, an humble and
‘ teachable Mind; mortifie my Lusts,
‘ subdue my Passions, and wean me
‘ from this World, so that nothing
‘ may hinder thy Word from having
‘ its due Effect upon me: And when
‘ thou hast so prepared me, enable
‘ Him whom thou hast made my
‘ Teacher, truly to discharge his Duty.
‘ Bless him in the Dispensation of thy
‘ Word, and bless me also in this my
‘ present Work. Prosper thou the
‘ Work of our Hands upon us; O prosper
‘ thou our Handy-work.

III.

Plowing or Harrowing in of SEED.

WERE it not for this, all my former Labour and Charges would be

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be certainly lost: For the Seed lying upon the Surface of the Ground, would be carried away by the Birds, before it could take any Root. Methinks I have here visibly set before my Eyes, the great Necessity of Meditation, to render the Word of God effectual to us; and I cannot but think, that it is for want of that, that Men profit so little by it. Men will take up a Bible, or some other good Book, and read in it a little while: They will go to Church, and hear a Sermon, and then they think their Work is done; when, alas! it is no more done, than my Work was done when I had just scatter'd my Seed upon the Ground: A most necessary part remains yet untouch'd. A Man must go over it again and again, if he design to reap any Fruit of it. For as without this Harrowing in the Seed, I could not expect any Crop; so without Meditation, the Benefit of God's Word will be lost. Bare Reading or Hearing is but just sowing the Seed; it lies but upon the Surface of our Hearts, and will be most certainly snatch'd away by the Devil, unless by Meditation we let it in, and cover it as it were out of his Sight.

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I Beseech thee therefore, O Gracious Lord, teach me as much Wisdom in the Management of my Spiritual Concerns, as I have of my Temporal; and make me as careful of thy Word, that Seed of Eternal Life, as I am of this, which can serve but for a Moment. Open thou my Heart to receive it, and let it bring forth Fruit in abundance.

Teach me to meditate of thy Judgments, and always to think upon thy Name.

Let me hide thy Words in my Heart, that I may not sin against thee.

Establish thy Word in thy Servant, that I may fear thee.

IV.

M O W I N G.

IN this Meadow here, how doth the Grass stand before me, some old and withering, some young and blooming, mixt together! Both must fall by the same stroke of my Scythe; and that which is to fall by the very next Stroke, stands as

gay

gay and insensible of its Danger, as that which will not fall till the very last. This is a lively Picture of the World, wherein Men dwell, old and young together, till Death cuts them off; and for ought I can see, they are all as careless and unconcern'd about their latter end, as this very Grass. This is a most insufferable Folly, that Man, who knows he must die ere long, and knows not but that he may die this very Minute, should yet make no Preparation for Death. But whilst young Men take it for granted that they have many Years to come, and old Men think themselves not so old, but that they may live one Year or two more, they do all so live as if they were never to die.

BUT teach me, O my God, so to number my Days, that I may apply my Heart unto Wisdom: Make me seriously to consider, that they are but as a Span long; that mine Age is nothing in respect of thee; and that Men, in their very best Estate, are altogether Vanity. As soon as thou scatterest them, they are even as a Sleep, and fade away suddenly like the Grass; which in the Morning is green, and

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' groweth up; but in the Evening is
 ' cut down, dried up, and withered.
 ' And now, Lord, what is my Hope?
 ' Truly my Hope is even in thee. I
 ' am but a Stranger and Sojourner
 ' here; but yet, O Lord, how unpre-
 ' pared am I to go to my long Home!
 ' O spare me therefore a little, that I
 ' may recover my spiritual Strength
 ' before I go hence and be no more
 ' seen.

V.

W E E D I N G.

SO, here are plentiful Remains, I per-
 ceive, of the old Curse upon Man's
 Disobedience. Thorns and Thistles
 shall the Ground bring forth to thee;
 said God to our Father *Adam*, and we
 his Children feel the Effects of the Sen-
 tence to this Day! Here are no Thorns
 indeed, the Cultivation of the Ground
 preventing the Growth of them; but
 all the Cultivation in the World will
 not wholly prevent the Growth of
 Weeds. All I can do is little enough
 to keep them from growing to such an
 Head, as to overtop and choak the Corn:

And

And now what I find in my Field, the same do I feel in my self; the Corruption of my Nature producing nothing but evil Fruits, which, if neglected, would soon choak the Seed of Eternal Life God hath sown in my Heart. I do indeed, by the Power of his Grace, wholly abstain from such gross and crying Sins as Murder, Adultery, Drunkenness, Swearing, &c. but still I find some Remains of the old Man in me, some Excesses of Passion, some Wandrings in Prayer, some Coldness in Charity, and such like Failings, which, tho' I daily strive against, I fear I shall never quite destroy.

TO thy Mercy therefore, O Lord, do I betake my self, and not to my own Merits. O consider me not as I am in my self, for I am vile and corrupt; and if thou shouldst be extream to mark what is amiss in me, how should I stand before thee? In me, that is, in my Flesh, dwelleth no good thing. I feel a Law in my Members warring against the Law in my Mind; but grant, I beseech thee, that it may never so far prevail as to bring me into Captivity to the Law
of

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‘ of Sin. Assist me, I pray thee, with
‘ thy Grace, that I may not walk after
‘ the Flesh, but after the Spirit. Do
‘ thou utterly destroy those Remains
‘ of the old Man in me; mortifie my
‘ evil Inclinations, subdue my Lusts,
‘ and so bless and prosper those Seeds
‘ of Religion thou hast sown in my
‘ Heart, that they may bring forth
‘ plentifully Thirty, Sixty, nay, an
‘ Hundred-fold.

VI.
GREEN CORN.

HOW Beautiful doth this Field
now look! What a lovely Sight
is it now in comparison of what it
was when over-run with Brambles and
Moss! It was then the Picture of a
Man in his unconverted State, when
his Soul is over-run with vicious Ha-
bits, and his Life and Actions all over
deform’d and irregular. But it is now
the Resemblance of the same Man con-
verted, when the Spirit of God hath
form’d him into a new Creature; and
there is an inexpressible Sweetness and
Beauty in all his Conversation; when

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is all Love, Joy, Peace, Long-Suffering, Gentleness, Goodness, Faith, Meekness, Temperance, &c. Lord, what lovely Virtues are these! who can be otherwise than ravish'd with them?

GRANT, O Lord, that I may see and abhor the Ugliness of Sin, and be taken with the Excellency and Beauty of Holiness. Let me have no Pleasure in Wickedness, or suffer any Evil to dwell with me. Let my Delight be in the Saints that are in the Earth, and in such as excel in Virtue. O let me be always in love with Righteousness, and let my Countenance behold the thing that is just.

Wash me thoroughly from my Wickedness, O God, and cleanse me from my Sin. Make me a clean Heart, and renew a right Spirit within me; so shall I be acceptable in thy Sight, O Lord, my Strength and my Redeemer.

VII.

R I P E C O R N.

SEE how this Corn standeth, just as it did the last Year! the Stalk the same,

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same, the Ear the same, and the Grain the same; only it doth not stand upon the same Spot of Ground. One would think that the same Corn had only changed its Place, or rather, was risen a-new out of the Earth. The Manner how this should be, is to me inconceivable; only that so it is, I see and am certain: And methinks I herein perceive the Working of that Almighty Power, by which at the last Day shall be wrought the Resurrection of the Dead. When the scatter'd Particles of our Bodies shall be reunited, and we shall arise the very same Men we at present are, and appear before the Judgment Seat of God, to receive according to the things we do here, whether they be good or bad.

MUST then this Body rise again? O Lord, prepare it for that Resurrection. Let the Spirit of Christ so dwell in me now, that it may quicken this mortal Body at the last Day, and raise it to Eternal Life. O Lord, let me not rise to Shame and Confusion of Face, but to Honour, Life, and Immortality. Let my Conversation be so heavenly, and

let me so look for my blessed Saviour, that he may at last change this vile Body, into the Fashion of his glorious Body; that this Mortal may put on Immortality, and this Corruptible may put on Incorruption; that I may for ever triumph over Death and the Grave, and give Thanks to thee, my God, for giving me the Victory through our *Lord Jesus Christ*.

VIII.

R E A P I N G.

HOW busie are these Reapers at their Work! They cannot for haste separate all the Tares and Thistles from the Wheat, though their Master, could he help it, would not suffer any thing but the pure Corn to enter his Barn. At the great Harvest, I mean the End of the World, how busie will the Angels be, in gathering all Mankind before the Throne of God! But they will make clean Work; they will carefully gather out from among the Elect all things that offend, and every one which does Iniquity; for God will suffer nothing unholy to enter his Kingdom. There will be no Tares, no Creatures

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Creatures of the Devil, admitted into Heaven ; but all such shall be shut out and not only so, but be cast also into that Furnace of Fire, where is wailing and gnashing of Teeth for ever and ever

LORD, this is a serious Consideration ; Must I be judg'd ? And shall nothing unholy enter into thy Kingdom ? What then will become of me, a miserable Sinner ! O Lord, wash me thoroughly from my Wickedness and cleanse me from my Sin. Grant that the constant sense of this Judgment may cause me to work out my Salvation with Fear and Trembling. And to that End, do thou, I beseech thee, work in me to will and to do of thy good Pleasure ; make me careful of all my Actions, and every way such as thou wouldest have me to be. Lord, I promise thee the sincere Obedience of my whole Man ; but yet, after all it will be imperfect : Do not thou therefore enter into strict Judgment with thy Servant ; be not extream to mark what is done amiss. All my Hope and Trust is in thy Mercy only ; and by that Mercy, I beseech thee condemn me not with the wicked World ;

World; but grant, that being absolved, I may, among the Righteous, shine forth as the Sun in the Kingdom of my Father.

IX.

Setting forth of T T T H E.

NOW am I setting forth God's Portion; and, as it were, offering to Him the First Fruits of my Encrease: And truly 'twould be an ungrateful thing in me to deny Him a Tenth Part, from whom I receive the whole. But why do I talk of denying it him? It is in truth Robbing him, to withhold but the least part of this, which the Piety of our Ancestors hath dedicated to him. Alas! 'tis what I never had a Right to: And when I set forth the Tythe, I give him that which was never mine. I never bought it in any Purchase, nor do I pay for it in my Rent. What then? Shall our Ancestors engross the whole Reward of this Piety? No; I am resolved to partake with them; for what they piously gave, I will religiously pay; and I do in my Heart so far approve of what they have done, that were it left

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to my self, to set apart what Portion I my self should think fit, for the Maintenance of God's Ministers, I should take care that He, by whom I receive Spiritual Things, should want nothing of my Temporal.

‘ **D**O thou therefore, O my God, accept of this Tribute which I owe thee for all thy Mercies. It is I confess, thine own ; but do thou accept of me in rendring thee thine own : for thou who seareth the Hearts, knowest that I do it cheerfully, freely, and willingly. And I beseech thee to keep me in this Frame of Mind, that I may never covet any Man's Goods, much less that which is thine. Set a Watch, O Lord, over mine Eyes and Hands ; let them never be defiled with Rapine and Sacrilege ; that so the dreadful Curse which followeth the Thief, may never enter into my House to consume it. And further, I pray thee, that of thy Mercy thou may'st so bless the Labour of my Hands, that I may have a large Portion yearly dedicated to thy Service ; and that in exchange for these things Temporal,

ral, I may receive the Things which
are Spiritual and Eternal.

X.

T H R E S H I N G.

I*N the Sweat of thy Face thou shalt eat Bread,* was part of that Sentence which God denounced against Man, for his eating the forbidden Fruit: And had not that Sentence taken effect, I had been eased of this Labour. Yet I cannot but acknowledge both the Wisdom and Goodness of God in this Punishment, as well as his Justice: For as it was not fit that such a shameful Disobedience should go unpunish'd; so it was utterly impossible that any Punishment could be better suited to the Offenders, or carry in it greater Signs of Mercy; nay, this Punishment it self is a Mercy to us: For, considering the Corruption which Sin hath brought upon our Nature, were it not necessary that we should spend the greatest part of our Strength and Time in providing for our Subsistence, we should spend them in doing Mischief. Alas! we can scarce have one spare Minute lying upon our
C 2 Hands,

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Hands, but we are presently employing it vainly or wickedly : What then would Men have been, should they have had plenty of all Things, and nothing in the World to do ? Surely this Earth would have been an Hell.

‘ **O** My God, how can I do otherwise than adore thy Goodness
‘ and Mercy, even whilst I suffer by thy
‘ Justice ! How gracious art thou in
‘ punishing Man for his Sin, when thy
‘ Punishment is design’d as a Means to
‘ keep him from greater Evil ! Thou hast
‘ laid upon him a Necessity of being
‘ employ’d innocently, lest he should
‘ employ himself wickedly. And as I
‘ adore this thy Goodness to Mankind
‘ in general, so I do also as to my own
‘ particular. I doubt not but thou
‘ sawest that this laborious State of Life
‘ was fittest for me, or thou wouldest
‘ not have called me to it. O give me
‘ Grace to be resign’d to thy good Pleasure, and to behave my self with that
‘ Humility and Contentedness, that after the Work of this Life is done, I
‘ may rest with thee for ever and ever.

XI.

W I N N O W I N G.

WHEN *John the Baptist* came to prepare the Way of Christ, he said of him, That his Fan was in his Hand, and he would throughly purge his Floor, and gather his Wheat into the Garner; but he would burn up the Chaff with unquenchable Fire: Which certainly must mean, That Christ would separate the Wicked from among the Righteous, as Men by Winnowing separate Chaff from Wheat. And this Christ hath often done by the means of Persecutions, when the Hypocrites fly out of the Church as Chaff out of the Floor, and only the faithful Servants of God maintain their Ground by Suffering. But yet he will do it more effectually at the Day of Judgment, when only the Righteous shall be received into Heaven, as good Wheat is into the Garner; and all the Wicked shall be blown away with the Breath of his Mouth into the Eternal Flames of Hell.

‘ **O** My God, give me a firm and
 ‘ steady Faith, such as no Storms
 ‘ or Temptations may be able to move.
 ‘ Lead me not, I pray thee, into Temp-
 ‘ tation ; but if thou dost, enable me to
 ‘ withstand it. Rather than deny thee,
 ‘ let me chuse even Death with Tor-
 ‘ ments. Make me ready to suffer any
 ‘ thing for thy sake ; and give me such
 ‘ an invincible Patience under my Suf-
 ‘ ferings, that my Faith may be found
 ‘ in the Day of the Lord laudable, glo-
 ‘ rious, and honourable. Let nothing
 ‘ make me swerve from the Truth and
 ‘ Way of thy Commandments, much
 ‘ less let me be carried away with eve-
 ‘ ry Wind of Doctrine. Let me ever
 ‘ remain within thy Church Militant
 ‘ here, that at last I may be made a
 ‘ Member of thy Church Triumphant
 ‘ hereafter. O fit and prepare me for
 ‘ that dreadful day of Trial, wherein
 ‘ all the Ungodly shall be as Chaff,
 ‘ which the Wind scattereth away from
 ‘ the Face of the Earth : Make me able
 ‘ to stand in the Judgment, and let me
 ‘ be saved in the Congregation of the
 ‘ Righteous.

XII.

Going to Market.

NOW am I going amidst a World of Temptations. I am going to Buy and Sell, an hazardous Employment, and in which it is hard for a Man to maintain his Innocence. It is a true Saying that of the Son of Sirach, *As a Nail sticketh fast between the joinings of the Stones ; so doth Sin stick close betwixt Buying and Selling.* When I buy, I am apt to depreciate and villifie my Neighbour's Goods; and when I sell, I am apt to commend and extol my own; both, God knows, very often against my own Conscience. Thus for a small matter is a Man often betray'd into great Sins; and this is call'd Shrewdness: But whatever it be, I am sure it is not true Wisdom, nor will any Man be the better for it at the last: For let a Bargain be ever so good upon all other Accounts, yet it is abundantly too hard if it cost a Man his Innocence.

I Am going, O Lord, where I shall be assaulted by one of the most powerful

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‘ powerful of my spiritual Enemies ; do
‘ thou fight in me, and for me, or I
‘ must needs be overcome. Convince
‘ me of the Vanity of all Things here
‘ below, and that no Gain can counter-
‘ vail the loss of a good Conscience. Let
‘ me consider that the whole World can
‘ profit me nothing if I should lose my
‘ own Soul. Set a Watch, O Lord, o-
‘ ver my Mouth, that I offend not in my
‘ Tongue. Let me do unto all Men as
‘ I would they should do unto me.
‘ Make me true and just in all my Deal-
‘ ings ; O let me keep Innocency,
‘ and do the thing that is right, since
‘ that only will bring me Peace at the
‘ last.

XIII.

Folding of Sheep.

NOW, should one of these poor
Creatures leap out and stray from
its Fold, it would perhaps meet a Thief
to cut its Throat, or a malicious Neigh-
bour to drive it to the Pound. To be
sure it would find no one to take the
Care of it that I do. How much less is
the Hazard of those People, who run a-
way

way from their own Church, and leave their own Pastor? How many of them are deceived by Wolves in Sheeps Clothing, and led into very dangerous Errors? Whilst they straggle into By-paths, how many Mischiefs do they fall into before they are aware? There are a great many Pit-falls and Snares in their way, and an abundance of crafty Men, that lie in wait to deceive. True indeed, those do not run such great Hazards, which follow others that are true Shepherds, such as are lawfully call'd to their Charge, and came in by the Door: But yet, is it not a Folly to leave him, who hath taken particular Charge of my Soul, and must give God an account for it; and run after another, who is not so obliged to take care of me, and perhaps will take none? Men may talk what they please of greater Edification; but should one of my Sheep run away from me, and still thrust it self under another Shepherd, I should not hope to see it thrive very fast.

Preserve me, O my God, in the Communion of thy Church: Suffer me not to wander in the By-paths of Schism or Heresie. Take from me
all

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' all Vanity and Lightness of Spirit, and
 ' let me have nothing to do with those
 ' that are given to change. Give me a
 ' sound Judgment and right Under-
 ' standing in all things, and let me keep
 ' the Unity of the Spirit in the Bond of
 ' Peace. Make me of a meek and hum-
 ' ble Mind ; let me know the Voice of
 ' my true Shepherd, and always follow
 ' it. And do thou, O Blessed Jesus,
 ' thou great Shepherd of the Sheep,
 ' keep me; and keep also my Shepherd,
 ' for he also is a Sheep of thine: Let
 ' him faithfully follow thy Voice, and I
 ' his, till we both arrive at everlasting
 ' Happiness. Have Mercy also, I pray
 ' thee, upon the distracted State of
 ' Christendom : Unite all our Breaches,
 ' and heal our Divisions, and grant that
 ' we may all be one Sheepfold under
 ' thee our one Shepherd.

XIV.

CATTLE.

HOW do all these Creatures do
 their Duties in their several kinds.
 The Horses are ready either to draw
 my Plough and Cart, or to carry me and
 my

my Burthens ; the Cows twice a Day return Home with their Udders laden with Milk, and the Sheep yeild me both Food and Raiment. These are all made for the Service of Man, and perform it accordingly: But yet Man, who was made for the Service of God, turns Rebel and Disobedient. Methinks these very Beasts upbraid us with Baseness and Ingratitude : For, do they serve us, who do them but very little good? Are not we then vile unthankful Wretches, who refuse to serve that God, to whom we owe all that we are or have ; that God, who created us, redeemed us, and doth always more abundantly for us than we can ask or think ?

O My God, I will love thee, I will obey thee. Have I all these good Things from thee ; nay, have I my own Being from thee, and shall not I serve thee ? Do these senseless Creatures obey thee for my good, and shall not I obey thee when it is for my own ? O create in me a thankful Heart ; make me truly sensible of my great Obligations to thee, and let me express my Thankfulness to thee in an entire Obedience to thy Will. Let me re-
sign

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‘ sign my self up wholly to thy disposal,
‘ and serve thee with all the Powers of
‘ my Body and Soul. Let me do thy
‘ Will as perfectly as these thy Crea-
‘ tures do it on Earth, yea rather, as
‘ thy Angels do it in Heaven.

XV.

Foddering of CATTLE.

WHAT Hast do these poor Crea-
tures make to me, as soon as I
appear among them with their Food? I
need not call them twice; and if I stay
a little longer than usually, they by Low-
ing and Bleating call upon me. O that
we, Men, were but as sensible of the Ne-
cessities of our Souls, as these Creatures
are of the Wants of their Bodies! How
eagerly then should we embrace all
means of Grace which God hath afford-
ed us! How diligent should we be in
reading the Scriptures? How constant
at Prayers and Sacraments? How atten-
tive to the Word preach'd? But, alas!
instead of that, how do we neglect the
Word of Life? either not Reading or
Hearing at all, or at best, with Careles-
ness and Indifferency; the publick
Worship

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Worship we either causelessly absent from, or coldly attend to; we turn our Backs upon the Sacrament, and shamefully reject the Bread of Life when offer'd to us. Thus under plenty of Spiritual Nourishment, we chuse to starve; and so our Carcases be but provided for, little do we care what becomes of our poor Souls.

HAVE Mercy therefore upon us, O Lord, and give us a just sense of our Spiritual Wants and Necessities. Wean us from the Things of this World, and fix our Affections on Things above. Let our Hopes and Desires be set upon Heaven and Heavenly Things, that so we may be as careful to preserve our Spiritual Life, as these Creatures are their Natural. As the Hart panteth after the Water-brooks, so may our Souls pant after thee our God. Give us, O Lord, that blessed Hunger and Thirst after Righteousness, to which alone thou hast promised entire Satisfaction; and teach us to seek after that living Bread which came down from Heaven, that so we may eat of it, and live for ever.

Loss in Corn or Cattle.

THIS is a great Loss, but yet, I must confess, that it is but a just Punishment of my Sins; nay, very much less than my Sins deserve; did not God in Judgment remember Mercy, he might have destroyed all my Substance, yea, and my self too, both Body and Soul in Hell. O the malignant Nature of Sin! it taints the very Air we breathe in; it blasts our Crops, and brings Diseases upon our Cattle. Sometimes it raises Floods, and drowns the Fruits of our Land: Sometimes it makes the Heavens as dry as Brass, and hardens the Earth as Iron. In short, it putteth the whole Frame of Nature out of course. And who can we blame for this, but our selves? As for God, he doth not willingly afflict us; and when he doth it, he doth it as a Father, for our own good. If we did not smart under his Rod sometimes, we should be utterly undone: we should be apt to go on in our Sins without any Remorse, and so perish for ever.

“ **O** Lord, I acknowledge thine Hand,
“ and confess thy Justice in this
“ Punishment ; give me Grace to bear
“ it patiently, and to amend those
“ Faults which have drawn it on me. O
“ Lord, I am sorry for my Sins, and
“ promise thee a better Obedience for
“ the time to come. Do thou there-
“ fore, I beseech thee, withdraw thine
“ afflicting Hand from me ; say to the
“ Destroyer, It is enough ; for through
“ thy assisting Grace, it shall be enough
“ for my Reformation. But if thou seest
“ it yet necessary for me to be more se-
“ verely dealt with, I humbly lay my
“ self, and all I have, at thy Feet ; e’en
“ take all ; strip me as naked as ever I
“ was born ; do what thou wilt with
“ me in this World ; only, I beseech
“ thee, by thine own Mercies, and the
“ Blood of my dearest Saviour, save my
“ Soul in the next.

XVII.

R E N T D A Y.

NOW doth my Landlord expect his
Rent, and I have accordingly

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provided. it for him. It is one of my greatest Cares to keep my Accounts even with him: Would I were as careful about my Accounts with God, which are of a much greater Concern: For God's Tenant I am in an extraordinary Manner; of him I hold my very Being, all that I am, and all that I enjoy; and surely he expects that I should make him some Returns. There is a Rent due to him too, even the Improvement of all the Talents he hath put into my Hands; and surely I ought to take care to pay it; especially since he doth not, like my earthly Landlord, require it for his own sake, but for mine: For though his be the Glory, yet mine is the Benefit. The Returns I make to him make me never the poorer, and yet will for ever encrease my Reward.

‘ O Gracious God, thou hast sent
‘ me into this World, and en-
‘ trusted me with many Talents to im-
‘ prove to thy Glory: O let me not
‘ be a slothful Servant; but do thou so
‘ quicken my Industry, that I may make
‘ thee such Returns as thou requirest
‘ of me. Let me not be careful only
‘ how to discharge my Obligations to
‘ my

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‘ my earthly Landlord, (though for
‘ that also let me be duly careful, and
‘ do thou, I pray thee, bless me in my
‘ Care) but let my main Endeavour be,
‘ to acquit my self to thee, my God ;
‘ that when I shall appear before thee
‘ at the great Day of Account, I may
‘ receive that blessed Sentence : *Well*
‘ *done good and faithful Servant, enter*
‘ *thou into the Joy of thy Lord.* Grant
‘ this, O blessed God, for Christ Jesus
‘ his sake.

XVIII.

P L A N T I N G.

I Plant this Tree here, in hopes that
ere long it may prove a good one :
But if it should prove otherwise, I should
repent of the Pains I bestow on it ; I
should think it unworthy the Ground
it stands on ; nor would I suffer it to
stand long. Now, can I pronounce
these Things concerning this Tree ?
What then do I think God pronounc’d
concerning me, when he made me ?
Surely he design’d I should answer the
Ends of my Creation, in doing my Du-
ty, to him, my Neighbour, and my self.

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He gave me not my Being, nor did he endow my Soul and Body with such excellent Powers as he hath, for me to do no Good in the World, much less for me to do Mischief. What then can I expect from him, if I fail of these Ends, but the same Measure I threaten this Tree with, if it prove fruitless, e'en to be rooted out, and utterly destroy'd?

• **O** Glorious God, who hast of thy
• meer Goodness made me out of
• Nothing, give me Grace to glorifie
• thee in my Life and Actions: Since I
• am thy Creature, let me answer the
• End of my Creation, in living as be-
• comes thy Creature. Let me serve
• thee with all the Powers of my Soul
• and Body, and every way that I am
• able advance thy Glory, and do thee
• Service. O let me never give thee
• cause to repent that thou hast made
• me, and to destroy me, as thou didst
• the Old World; but let me always
• so behave my self, that thou may'st de-
• light in me, and do me good, since
• I am the Work of thine own Hands.

XIX.

G R A F T I N G

TIS a wonderful thing to see, how by this means the Nature of a Tree is alter'd! A Crab brings forth a good Apple; a wild, sour Cherry, bears a kind and sweet one: And, in short, all Trees, however rough and unpleasant in themselves, are made to bear mild and pleasant Fruit. Such as this Stock was before it was grafted on, such is the best of Mankind in his corrupt, natural State. Alas! were we left to our selves, we should do no manner of thing that is good; all our Works would be wild and unpleasant in the Sight of God. But when a Man is, by the Baptism of Repentance, grafted into the Body of Christ's Church, he becomes a new Creature, and lives by the Influence of another Spirit. 'Tis true indeed, there are too many, who, tho' engrafted into the Church, live no better, nay, worse than many Heathens: But these are dead Cyons, such as the Sap and Spirit of the Tree cannot enter; and therefore they shall be cut off again, and cast into the Fire.

‘ **O** Blessed Lord, who hast been
 ‘ pleased in Mercy to engraft me
 ‘ into the Body of thy Holy Church,
 ‘ grant that I may be also a living Mem-
 ‘ ber thereof. Regenerate me by the
 ‘ Grace of thy Holy Spirit, that I may
 ‘ walk worthy of the Vocation where-
 ‘ with I am call’d. Grant that all car-
 ‘ nal Affections may die in me; and all
 ‘ things belonging to the Spirit, may
 ‘ live and grow in me. Let me not be
 ‘ a fruitless Branch in the Vine of thy
 ‘ Church, and so be cut off from it; but
 ‘ let me bear Fruit, and abide in it for
 ‘ ever.

XX.

P R O N I N G.

HOW apt are these Trees to put
 forth fruitless Branches, which,
 if I did not cut them off, would draw
 all the Strength and Sap to themselves,
 insomuch that I should have no Fruit
 worth the gathering. I see in these the
 Resemblance of my own corrupt Na-
 ture, which is too apt to indulge its
 own foolish and extravagant Lusts, and

to

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to spend all my Time and Strength in Folly and Vanity, neglecting the meanwhile the Duties of Religion, those Fruits which alone are worthy of a Man, and a Christian, and which alone will turn to any Account. I must therefore be as watchful over my self, as over my Orchard ; I must diligently observe my own vicious Inclinations ; and whenever any one starts forth, I must cut it off: I must mortifie my Lusts, and learn to deny my self, if I intend to live as becomes me, and to bring forth Fruits worthy of my Profession.

‘ **O** Lord, I see and bewail the Cor-
‘ ruption of my own Nature, my
‘ Aversion to Good, and Inclination
‘ to Evil: O do thou mortifie my Lusts,
‘ and quicken those Seeds of Good which
‘ thy Holy Spirit hath planted in me.
‘ Prevent me always with thy Grace,
‘ that I may never indulge my self in
‘ Folly and Vanity, but seek to do those
‘ things only which may render me ac-
‘ ceptable in thy Sight. Give me that
‘ excellent Grace of Self-denial, that
‘ so I may never give way to my foo-
‘ lish Passions, and unreasonable De-
‘ sires. Let nothing proceed from me,
‘ but

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‘ but what becomes a Man and a Chri-
‘ stian, and make me fruitful in all good
‘ Works.

XXI.

C O C K C R O W I N G.

NOW hath this Bird awaked me
out of my Sleep, as it were to tell
me, That the Night is far spent, and
the Day is at hand : That it is e’en time
for me to arise, and betake my self to my
Work. But yet this is not the only Sleep
I ought to awake from : There is a more
dangerous Sleep of Sin and Ignorance,
from which also I ought to awake : Nor
yet is my worldly Business the main
Concern I have in hand ; no, the Busi-
ness of my Soul is the main Concern of
my Life ; and unless I be vigilant and
industrious in that, all my Industry in
worldly Matters will be of so little Ad-
vantage to me, that I shall be undone
for ever. Had the Cock-crowing rouz’d
St. Peter so far only as to bethink him-
self of his Fishing-Trade, that it was
not for him to loiter about Courts,
but to go and earn his Livelihood ;
what had become of him ? But because

it

Chri- it roused him to Repentance, it saved
good his Soul.

‘ **O** Blessed Jesus, who by the Crow-
‘ ing of a Cock didst recal thy
‘ Servant *Peter*, when fallen from thee,
‘ and cause him to bewail his denying
‘ thee, with penitent Tears; suffer
‘ me not, I beseech thee, to lie secure
‘ under the Guilt of any one Sin, for
‘ want of a faithful Monitor: But when-
‘ soever I fall from my Duty, let every
‘ thing be to me, what that Cock-crow-
‘ ing was to *Peter*, a Warning to me
‘ of my Sin and of my Danger. And
‘ do thou, O Lord, turn and look up-
‘ on me; give me Grace to take such
‘ notice of that Warning, as thereon
‘ to repent immediately, as *Peter* did;
‘ and let my Repentance be accepted
‘ of, as his was, for thy Mercies sake.

XXII:

Going forth to Work.

NOW is the Day come on; the Sun
peeps over the Tops of the Hills,
and spreads Light over the Face of the
Earth; the Shades of the Night are va-
nish'd,

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nish'd, and the Beasts of Prey have laid themselves down in their Dens. Man goeth forth to his Work, and to his Labour, till the Evening. As the Earth was covered with Darkness before the Sun's appearing, so was all the Heathen World with the dismal Night of Ignorance, till the Sun of Righteousness arose, and by the glorious Light of the Gospel dispersed that Darkness and Shadow of Death: And what becomes Man now, but to go forth to his Labour? I mean the Work of Religion and the Service of God. Whilst we have the Light, 'tis fit we should walk in it; have no Fellowship with the unfruitful Works of Darkness, but live as becomes the Children of Light.

O Gracious God, who hast of thine infinite Mercy given Light to us, who sate in Darkness and the Shadow of Death; grant me Grace to live in a manner answerable to the great Advantages I enjoy. Let me not mispend this precious Time thou hast given me, wherein to prepare for Eternity; and to that End teach me, I pray thee, to glorifie thee in the Work of my Hands. Let every thing
I do

‘ I do for the Maintenance of this frail
‘ Life, put me in mind of providing
‘ for a better : Whilst mine Eyes look
‘ down to this Earth, let my Soul look
‘ up to thee, my God, in Heaven :
‘ Whilst I labour for this Meat that
‘ perisheth, let me gain that which en-
‘ dureth to eternal Life ; and whilst I
‘ work in the Business of my Calling,
‘ let me work out my own Salvation.

XXIII.

B E E S.

THEY say, That every Hive is a Pat-
tern of a well-govern'd Common-
wealth : That there is the King, the
Nobles, and the Commonalty, acting
all in their several Places, and the mean-
est doing their Duty with as much
cheerfulness as the greatest : There are
no Murmurers nor Complainers a-
mongst them ; no Schismatics nor Sepa-
ratists ; but all unite the Powers for the
promoting one common Interest. And
truly this is the ready way to prosper
and flourish. Would to God we Men
were but as wise, either in Church or
State. Whether our Governours do
E their

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their Duty or not, is not mine to judge. This is but too manifest, that we Subjects do not ours ; for we are every one of us driving on separate Interests, as if we were not of one and the same Nation ; and we divide in Matters of Religion, as if we were not Members of one and the same Church ; as if we had not one Lord, one Faith, one Baptism, one God to serve, and one Hope of Salvation.

“ **O** God, have Mercy upon this poor
 “ distracted Church and Nation ;
 “ heal our Breaches, and unite our Di-
 “ visions ; make us all of one Heart and
 “ of one Soul : Bless our Governours,
 “ that they may intend nothing but thy
 “ Glory, and thy Peoples Good : And
 “ make us, that are Subjects, humble, o-
 “ bedient, and industrious in our sever-
 “ ral Callings, that each of us may, in
 “ his Place, endeavour to promote Right-
 “ teousness and Peace, and to excel each
 “ other in Charity and doing Good,
 “ that so we may all drive on one com-
 “ mon Interest, viz. the Welfare of the
 “ Nation, the Prosperity of the Church,
 “ and the Salvation of all our Souls ;
 “ through Jesus Christ.

XXIV.

A N T S.

THE Ant is a very wise Creature, if we may believe the wisest of Men, who accordingly bids us go to her, and consider her ways, and be wise. Truly the foresight of this little Creature is very admirable, and it may be profitable as well as pleasant, to observe how carefully it lays up in a time of Plenty, and provideth against an evil Day: For, cannot I hence learn so much Wisdom, as (now that I am in health and strength, and best able to improve those means of Grace which are afforded me) to lay up in store, and provide against the time of Age and Sickness, and the Hour of Death? Alas! all the Comfort I shall then be capable of, must arise from Reflections on a well-spent Life, and the Hopes of a blessed Eternity. Ah! those are stupid Fools, who spend the Summer of their Life in Sin and Vanity; so that when the Winter of old Age comes, and they begin to droop and die, have no Stock of good Works laid up before hand, and no Provision made for a Death-Bed.

‘ O Gracious God ; thou hast sent
 ‘ me to these little Creatures to
 ‘ learn Wisdom ; grant that I may
 ‘ learn so much as to be wise unto Sal-
 ‘ vation. Teach me to look forward
 ‘ to the End of my Days, and to con-
 ‘ sider, that Health and Strength are
 ‘ things but of short continuance ; that
 ‘ the Summer of my Life will be
 ‘ quickly over ; and that it concerns
 ‘ me to provide against the Time of
 ‘ Sicknes and Death. Let me there-
 ‘ fore now remember thee, my Crea-
 ‘ tor, in the Days of my Youth, and
 ‘ treasure up thy Favour, while the evil
 ‘ Days come not, nor the Years draw
 ‘ nigh, when I shall say, I have no plea-
 ‘ sure in them. O let me make so good
 ‘ use of my present Time and Advan-
 ‘ tages, that when nothing can afford
 ‘ me any Comfort from without, I may
 ‘ have within me the continual Feast of
 ‘ a good Conscience ; and that when
 ‘ my Flesh and my Heart faileth, Thou,
 ‘ O God, may’st be the Strength of my
 ‘ Heart, and my Portion for ever.

XXV.

The Singing of Birds.

HOW delightful do these pretty Creatures make the Fields ! How do they sweeten our Labour, and their own Lives ? For they, no doubt, take pleasure in their own Musick ; and their Pleasure is pure, and unmix'd with Care, though they know not where to find their next Meal : And good reason why ; for they have God himself to feed them. But have not I the same God to provide for me, that they have ? What then do I mean, to be so often thoughtful and anxious as I am ? Surely God hath as much Care for me, as for these Birds ; yea, he hath abundantly more ; for he hath done infinitely more for me ; and I have his express Promise, That if I will but serve him, he will provide for me. Away then all doubting and anxious Thoughts ; I will henceforward cast all my Care upon God : So to do, is, I am sure, my Duty ; and by these Creatures I see, 'twould be also my Happiness.

‘ O Gracious God, of thee I am, and
 ‘ on thee I depend : My Being
 ‘ and my Well-being is the effect of
 ‘ thy meer Goodness; O teach me duly
 ‘ to rely upon that Goodness : Banish
 ‘ from me all Anxiety and Thoughtful-
 ‘ ness about the Things of this Life.
 ‘ Thou hast given me my Body, and shall
 ‘ not I trust thee for Rayment ? Thou
 ‘ hast given me my Life, and shall not
 ‘ I rely upon thee for Food ? Thou hast
 ‘ done the greater things for me, and
 ‘ surely thou wilt not deny me the les-
 ‘ ser. I know indeed, that by my neg-
 ‘ lect of thy Kingdom, and of thy Right-
 ‘ teousness, I have forfeited my Right
 ‘ to thy Promise of providing for me ;
 ‘ but I solemnly vow to thee a stricter
 ‘ and better Obedience for the time to
 ‘ come : O give me Grace to fulfil my
 ‘ Vow, and then I know thou wilt not
 ‘ let me want any thing that is for my
 ‘ Good.

XXVI.

Going Home from Work.

NOW have I done my Day's Work,
 and am going home with Satis-
 faction :

faction : How much better is this, than a Day spent in Revelling and Drunkenness ? I have now a confident Assurance of God's Favour, and approving what I have done ; I can now lay my self down in Peace, and without fear of any Evil. How much Joy doth there now spring up within my Breast, from the Meditations and Prayers which I every now and then give my self up to in the midst of my Work ? My Heart is enlarged, and my Spirit refresh'd. Did Men but know the Pleasure of a well-spent Day, they would never spend one amiss. Let others delight themselves in Ribaldry, lewd Talk, and foolish Jestings ; I shall not envy them their mad Laughter : For my own Part, I have more satisfaction now from one pious Thought, than I could have had from a Thousand such Follies.

‘ **O** My Gracious and Merciful God,
‘ give me Grace, I pray thee, to
‘ spend every Day of my Life to as
‘ good purpose as I have, through thy
‘ Assistance, done this. O let me ne-
‘ ver do any thing that may dishonour
‘ thee, or wound my own Soul ; that
‘ so when my Days draw to an End,
‘ and

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‘ and my Life is spent, I may have as
‘ much satisfaction in looking back up-
‘ on the whole course of it, as I now
‘ have from this one Day; and that
‘ when I come to die, I may resign
‘ my Soul into thy Hands, with an
‘ assured hope of Eternal Life. Let
‘ me, I beseech thee, go to my Grave,
‘ as I do now to my Home, in Peace;
‘ and grant that after my Body hath
‘ slept its appointed Time, it may be
‘ raised to a glorious Immortality;
‘ let me with Joy meet my Blessed Sa-
‘ viour at his coming; and do thou
‘ come, Lord Jesus, come quickly. A-
‘ men.

A Morning Prayer for a Family.

O Holy, Great and Glorious Lord
God! Look graciously down,
we beseech thee, upon us thy un-
worthy Servants, who desire to offer
up unto thee, our Morning Sacrifice
of Praise and Thanksgiving, for all
thy Goodness towards us. Thou madest
us when we were nothing; Thou re-
deemedst us when we were worse than
nothing; and notwithstanding our re-
peated

peated Provocations against thee, dost still continue thy Favour to us, and thy Mercies are renewed every Morning. We confess, O Lord, that we are unworthy of the least of them; for we have sinned against thee, both in Thought, Word, and Deed. But we know and feel, that thy Compassions fail not. O let us no longer despise the Riches of thy Goodness, Forbearance, and Long-Suffering; but grant that they may now at length lead us to Repentance. Give us Grace to lead all the remainder of our Lives in thy Fear; and particularly this Day let us walk worthy of thee unto all well-pleasing, and be fruitful in every good Work. To that end, we beseech thee, to continue thy good Providence over us, keep us from all Evil, from that of Sin especially, and suffer no Temptation either of the Devil, the World, or the Flesh, to seduce us from our Duty to Thee, our Selves, or our Neighbour. And as an Instance of our Duty to our Neighbour, accept, we beseech thee, our Prayers for all Mankind. Enlighten those with thy Truth which yet sit in Darkness and the Shadow of Death. Bless the Universal Church with Purity

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ty and Peace, that part of it especially which thou hast planted in these Nations. And in Mercy thereto, bless the King, and all our Governours both in Church and State. Bless also all the People of this Land, particularly our Neighbours, Friends, and Relations, and all such as desire our Prayers. Apply thy self suitably to every one's Necessities, and grant that we may all of us so behave our selves this Day, and all the Days of our Lives, as to grow from one degree of Grace to another, till at last Grace be perfected in Glory. These things, O Lord, with whatsoever else thou in thine infinite Wisdom seest expedient for us, we humbly crave at thy Merciful Hands, in the Name and for the sake of thy Son Christ Jesus: In whose Words we farther call upon thee. *Our Father which art, &c.*

An Evening Prayer for a Family.

O Gracious God and Heavenly Father, We thine unworthy Servants cast our selves at the Footstool of the Throne of thy Grace, Praising and Adoring thee for all thy Goodness to

us

us and all Mankind. We confess that it is of thy meer Mercy that we are alive this Moment; that thou continuest to us the Comforts of this Life, and the Hopes of a better. For we have been sinful and disobedient, and hadst thou dealt with us accordingly, we had now at this instant been desperately bewailing our Miseries in the Sorrows and Horrors of a sad Eternity. Lord! what is Man, that thou shouldest in the least regard him? But what are we, miserable Sinners, that thou shouldest so far regard us, as still to embrace us in the Arms of thy Mercy; and notwithstanding all our Rebellions against thee, still to treat us with the Indulgence and Tenderness of a compassionate Father? When we thus reflect upon our Unworthiness, we are confounded, and know not whither to fly, but to the same Mercy which we have hitherto so much abused. O do thou, for the Sake of *Christ Jesus*, forgive us all that is past, and give us the Grace of thy Holy Spirit, that we may be more Obedient for the Time to come, and perfect Holiness in thy Fear. And now that we are going to take our Rest, do thou take us, we pray thee, and all that be.

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belong to us, into thy especial Care and Protection: Give us moderate and refreshing Sleep, and raise us up again the next Morning so disposed both in Body and Mind, as to glorifie thee in all the Instances of a Sober, Righteous, and Godly Life. Neither pray we for our selves alone, but for all Mankind: Call all those to the Knowledge of thee, who as yet know thee not; and grant that All who do know thee, may walk worthy of thee. But more especially we pray for this Church and Nation, and herein for the King, and all that bear Authority under him; that under their Government and Protection we may lead quiet and peaceable Lives in all Godliness and Honesty. Have Mercy upon all that are in any Distress, whether of Mind, Body, or Estate, and deal with us all, not according to our Prayers or Deserts, but according to our Needs, and thine own rich Mercies in *Jesus Christ*: In whose blessed Name and Words we conclude our imperfect Prayers, saying, *Our Father which art, &c.*

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